

¶ Short questions  
and answaers, con-  
taining the Summe of  
*Christian Religion.*

*Dent. 6. 6.*

6 These wordes, which I com-  
maund thee this day, shalbe in  
thy heart:

7 And thou shalt rehearse  
them continually vnto thy  
children, & shalt talke of them  
when thou tariest in thy house,  
& as thou walkest by the way,  
and when thou lyest downe,  
and when thou risest vp.

Imprinted at London at the  
*three Cranes in the Vintree, by*  
*Thomas Dawson.*

1584.

2. Short questions

1. What is the difference between a short question and a long question?

2. What is the difference between a short question and a long question?

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14. What is the difference between a short question and a long question?

15. What is the difference between a short question and a long question?



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# To Christian Parents

and housholders, grace and  
mercie in Christ.

**T**He blessings of God pow-  
red vpon this Realm, in so  
great abundance, as the  
preaching of the Gospell,  
peace, prosperity & welth  
vnder the rule & govern-  
mente of our merciful

Queene, causeth me in thanksgiuing to ioy:  
But the cōtempt & abuse of these blessings  
mingleth my ioy with griefe, & causeth gods  
children for sorrow to mourne and lament.  
And this grieuing of Gods spirit in his chil-  
dren, shall Fathers of children, and Maisters  
of housholdes (though many other doe grie-  
uously offende) especially aunswere for before  
God. The great blessinges sent of God, the  
lawes made by the Prince, the word preached  
by the Ministers take small effect, and bringe  
foorth little fruite: because Parents and mai-  
sters shewe such examples of loose libertie in  
themselues, and throw the raynes of licenti-  
ousnesse into the neckes of others. They re-  
member not the honourable calling, which  
they haue of the Lorde, that hee hath placed  
A 2 them

them, as it were in his owne roome, and giuen them his owne names, that they might gouerne, teach, and directe others, to honour and serue him, vpon whome their preheminance both wholly depende. But (alas) they doe not their duetic in gouerning, they apply not themselves in teaching them that are committed to their charge: and therefore youth not gouerned, nor taught, nor praying at home cannot pray, nor learne in the congregation. But as the deuises of men are redye to finde excuses, so seeke they vp figge leaues in this, to couer their shame. First they will say, We giue them meat & money for their worke: what should we do more? So doe you bestowe vpon your beasts, in buying and feeding them: but your seruantes are more Precious in the eie of the Lord: and you are charged in the fourth commaundement, to see that they serue God. Some say, they sende them to the Church on the Saboth, and so answere that charge. But the Lorde commaundeth you your selues also to rehearse his lawes to your children and households. *Deu. 5. 1.* If they plead ignorance, it wilbe but a weak answer to the Lord. Some say, they are ashamed to teache and pray with their households: I say, because it is good, they are ashamed



and godly *Householders*.

ashamed, else, exercising they, as Oracles, to  
performe with brazen boxes in open pla-  
ces. Some say, it is hypocritic, so performe  
their duties. Let such pray for new hearts, for  
if their owne consciences condemn them  
of hypocritic, God is greater then their con-  
sciencs. Some say, it will let and hinder their  
seruautes from worke, as *Pharash* chiefest  
to *Moses* Exod. 5. 4. But our seruants such  
as *Sackin* his answer is, *Martha* Luke 10.  
42. 6. This I speake unto you, our seruants shoul-  
d not for such should be careles. The *sgd*  
some say, they shall be taken by  
worldlings. If you seeke to please men, you  
are not the seruantes of *Christ*. *Galat* 1. 10.  
*Yorick* was *Christes* passion; and they are  
but faint souldiers, that flee for a worde, but  
we must buckle with the *Dutch* hands and  
hands, who will not leave vs till death dis-  
cept by. *Apostolic* wouyde him both bod-  
ies and soules. Some say, that they can  
not bring the vncarned in letters to this  
knowledge, but they do not remember, that  
god giueth knowledge of his mysteries vnto  
the simple that feare him *Psalm* 119. 101.  
And in foure monethes space, I haue seene  
these principles and answers, learned by  
*Gentlemen*, *Yemen*, *Horkepers*, *Shops*

*To Christian parents*

heardes, Carters, Mylkemaydes, Kitchen-  
boyes, & al in that household (where these or-  
ders were obserued) except three or foure,  
whose capacitie was but meane and simple, &  
yet the simplest went not without some pro-  
fite. Some saye youth are so stubborne, that  
they will abide no such orders: I say, better is  
the roome of such than their companie, For  
if admonitions appointed by the Lorde, win  
them not; auoyde them: and so shalt thou a-  
uoyde the infecting of the rest of thy house-  
holde by them, so shalt thou make others to  
feare, so shalt thou by making them ashamed  
of their sinnes, driue them to repentaunce,  
& principally thou shalt auoyde Gods iudge-  
ment against thee and thy household. If thou  
knowest that thou keepest an ignorant & su-  
perstitious papist, a blasphemous swearer, a  
disobedient subiect to God, prince & ruler, a  
licentious and loose liuer, whiche giueth his  
bodie to fighting whoring, and stealing: &  
his tongue to quarrelling, filthy talking, and  
lying, and thou seeke not to reforme him by  
the order of God: dost thou not make thy  
house his stiewes, and thy selfe his bawde? Re-  
moue such, least God remoue thee. Is it writtē  
in vayne, that the plague shal neuer goe from the  
house, where the swearer is? & that it shalbe  
full

full of plagues? Will not the Lord performe that, which he hath spoken by his Prophet Zachari. 5. 5. That there shall remain a plague in such houses, to consume them with the timber and stones thereof? I would they would consider, what God said to Elie in the like case; thou honorest thy children above mee, therefore I will cut thee & them off. The comfort he had of his youths in the cove, was this: The arke (the witness of the Lords presence) was lost, thirtie thousand of the people slayne, his two sonnes killed: this stirred he to heare, and so in sorowe fell backwards, and brake his necke: then his daughter in law fell in trauell, and in trauell died, the remnant of his house were gladd to crouch and begge for a small peece of silver, and a morsel of bread. If our Englishmen could beholde these plagues, the remoouing of religion to a people that shall bring forth fruit of it, the taking away of our Queene, the wayling of their wives, the murdering of their children, and the cutting of their owne throates by strungers: they would looke better about them. O fathers of children and householders, if you would beforehand arraine your selues before Gods iudgement seat: and there, see your selues indicted

ready to be condemned; for sending your  
 children to beggar strangers doores, after  
 paying your children of their times & able  
 service of religion; Queene, and peate; and  
 how you should let there your children;  
 wives; Countries; Churches of GOD; and  
 Quene; accusing you for marthovers; and  
 traitors; What will you answer? What can  
 you say? Partic your muske to murthering;  
 your feeding to killing; your rioting to re-  
 pentance; and say with David; and with Da-  
 uid; *2 Sam. 12. 13*; *2 Dan. 9. 37*. We haue sin-  
 ned and committed iniquitie; done wickedly  
 and have rebelled against thee; O Lord; right-  
 eousnes belongeth vnto thee; and vnto vs  
 open shame and confusion of faces. Say with  
 the men; *148. 37*; and with Paul; *2 Cor. 13. 1*.  
 Thy Lord what shall we doe? And you shall  
 be taught to toyne amendment to repen-  
 tance; if you (I say) which were wont to aske,  
 how you should passe the long winter eue-  
 nings without gaming; shall learne to turne  
 your playing at cards and Dice, into danc-  
 ing; to singing of Psalmes; teaching your  
 household; and praying with them. It is e-  
 nough (as Peter saith; *1. Peter 4. 3*) that you  
 have spent the times past after the fashion of  
 the world; and how ill, madde, or strange  
 they,

*boldly and boldly, Holdholders.*

they account of the matter, that you runne not  
with them to the former excelsse of riot, say you,  
and performe with *Iasua 34. 15.* Wee and our  
housholdes will serue the Lorde. And you, O  
Ladies, Mistresses and Dames, say everye one of  
you with *Messias*, I and my mayder will doe the  
like. *Hester. 4. 16.* And howsoever the  
world consume you, the Lord will reueale him-  
selfe among you, power his blessings of know-  
ledge, of peace, of religion, of good rulers,

and will keepe you safe vnto the day  
of our redemption, of our church, and of our  
kingdome, which shall come at last, which  
shall be the day of our redemption, of our church,  
and of our kingdome, for his Christe, and of our  
kingdome, for his Christe, and of our kingdome,

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Christe, and of our kingdome, for his Christe,

## ¶ These are the orders which

I haue scene obserued in a christian Gentlemans house, to the profite of his household, example of others, comfort of Gods children, & honor of God.

**W**hile they had a Minister, the whole household met at the Church twice euerie Sabbath, and once euerie weeke day: but since the restraint of their Minister, they meete euerie morning in the weeke day in the parlour, where their maister kneeleth downe with them, and prayeth, blsing these prayers following.

The confession of sinnes, with morning prayer for priuate householders, for men before their labour, for the Church, the Realme, the Queene, and Magistrates, the Lordes prayer, and Confession of faith: al which prayers are in the booke of Common prayer.

If he be from home, or sick, then doth his Steward, or some such like of the say those prayers.

After prayers, the household departeth, either whither necessite of their Offices call them, or whither delight in honest exercises for recreation doth carie them.

Before prayer, meditate of these places.

Pro. I. 28. They shall call vpon me, but I will not answere: they shall seeke me earely, but they shall not finde me.

## of Christian Religion.

26. Because they hated knowledge, and did not choose the feare of the Lorde.

*Iam. 4. 3.* You aske and receiue not, because you aske amisse; that you might consume it on your lustes.

*Rom. 8. 26.* The spirite helpeth our infirmities: for wee knowe not what to pray for, as wee ought: but the spirit it self maketh request for vs, with sighes, which cannot be exprest.

27. But he that searcheth the hearts, knoweth the meaning of the spirit, for he maketh request for the Saintes, according to the will of God.

At meales the Maister sayth grace,  
both before and after.

*Prayers before meales.*

**G**od lord blesse vs, blesse all thy creatures, send downe thy holy spirit into our hearts, so to direct vs, that we may take for the spirituall foode of our soules, and finally, everlasting peace through thy sonne Iesus Christ. Amen.

In meale time, some one of the seruantes readeth a Chapter of the Bible distinctly and reuerently, first praying thus.

**O** Lord, whose word is a two edged sworde, to cut downe all things that stande by against the same, the masse like wherof maketh the heauens and the earth also, graunt that our  
proud

The Summe

pride and vayne affections being cut down  
we may with reuerence reade it, and humbly in  
obedience submit our selues vnto it, through  
Iesus Christ our Lord. So be it.

Or this.

**O** Lord, which hast prouided these earthly  
creatures, for the feeding of our naturall  
bodies, direct vs carefully to seek, and with de-  
light to tast of thy most holy woords, that we may  
by that immortall seede, be begotten to be thy  
chilozen, and thereby be nourished and fed, vn-  
till we become perfect men in thy sonne Christe  
Iesus. So be it.

A sentence to be said after the Chapter.

Blessed are they, that heare the woord of God,  
and keepe it.

After meales, be carefull for thy selfe, as Iob  
was for his children. Chap. 5. And in mo-  
ditation of thy woordes, thy behayour, &  
use of Gods creatures say:

**O** Lord, if thou markest what is said, or done  
amisse, who shalbe able to abide it? For-  
giue vs our sinnes, & amend our imperfections,  
and graunt vs the grace of thy holy Spirit, as  
thou hast fed vs plentifully, that we may serue  
thee faithfully. Preserve the Queenes Ma-  
iestie, save thy Church vniuersall, graunt thy  
Gospel a free passage, confounde Antichrist,  
and



## of Christian Religion.

and al heresies, finally soone these daies of sinne  
and bring vs to euermlasting peace, through thy  
sonne Christ Iesus our Lorde. So be it.  
The Seruing men likewise haue grace before  
and after meales, and a Chapter read be-  
fore they se.

**A**fter they haue supped, & the officers haue  
done in their offices, they come together  
into the Parlour or Hall, and there spende one  
houre in singing Psalmes, learning, and an-  
swearing some fewe of these pointes of Religi-  
on, and praying.

Remember to sing Dauid's Psalmes with  
Dauid's spirit.

1. Cor. 14. 17. Sing with the Spirit, and sing  
with vnderstanding.

*A prayer vsed in the euening be-  
fore Catechizing.*

**O** Lord, prepare our heartes to prayer, for if  
we pray w<sup>th</sup> our lippes onely, our prayers  
are abhominable. Teach vs by thy holy spirit  
to pray rightly, according to thy will, and giue  
eare to our calling.

We hartily thank thee (O mercifull father)  
for al thy blessings bestowed vpon vs, from the  
beginning of the world, vnto this time, for our  
election, our creation, our redemption, our sanc-  
tification, & continual preservation. Namely,

for

## The Summe

for that thou hast kept vs this daye from all perilles and daungers both of soule and bodie, and hast giuen vnto vs health, foode, apparell, and many other blessinges, which manye of thy deare childezen doe lacke, being notwithstanding as p̄ciouſly bought with the blood of thy deare sonne, as we are, and yet lye in miserie and calamitie, oppressed with woe & wretchednes, in imprisonment or banishment: in which case (deare Father) thou mightest haue left vs, saue that in mercie thou hast dealt otherwise with vs, than with them. We beseech thee to direct vs (in cōsidering thy mercies) to acknowledge and confesse our sinnes, which shoulde proue thee rather to curse thā to blesse vs, to confound vs rather thā to preserue vs. We haue sinned against thee both in deede, worde, and thought: graunt vs, that we seeing the horroz of our sinnes, and fiercenes of thy wrath, may without hypocrisie and dissimulation bee earnestly soꝝy, & heartily repentant foꝝ our foꝝmer wickednesse: graunt vs, that in soꝝow foꝝ sinne, we fal not with Cain Saul, and Iudas, to dispaire: but that in bitterness of our griefe with Dauid, and Peter, wee may haue comfort by sayth, in thy sonne Christ, that our offences are foꝝgiuen. And as thou hast brought vs hither together at this time: (foꝝ which we hartly thank thee) so we beseech thee  
to

## Christian Religion.

to direct vs, that we may haue ioy and comfort  
in the p[re]sence & company one of an other, &  
that our words and heartes may so be ordered  
at this time, that we may truly utter, and re-  
uerently receiue the principles of thy holy re-  
ligion, to the strengthening of our faith, to the  
comfort of our consciences, to the amend-

ment of our sinfull and lewde liues,

and to the glozy of thy most

holy name, through Je-

sus Christ our

Lord. A.

men



# The Summe

Questions and Answers

**W**ho made you?  
 Answer.

God. *Gen. 1. 1. Job. 3. 1. 5.*

**Q.** Who redeemed you?

**A.** Jesus Christ. *John. 1. 29.*

**Q.** Who sanctified and preserved you?

**A.** The holy Ghost. *Gen. 1. 2. Rom. 8. 9. 10.*

**Q.** What is the Father?

**A.** God. *Deut. 4. 35.*

**Q.** What is the Son?

**A.** God. *Mat. 1. 23. John. 1. 1.*

**Q.** What is the holy Ghost?

**A.** God. *Mat. 28. 19.*

**Q.** How many persons are there?

**A.** Three persons, and one God. *1. John. 5. 7.*

**Q.** Wherefore hath God made, sanctified, and preserved you?

**A.** To seeke his glorie. *Rom. 11. 26.*

**Q.** In seeking to set forth Gods glorie, howe many things ought you principally to be carefull for?

**A.** 1. First, howe to escape Gods iudgement  
*Mat. 16. 26.*

Secondly, how to serue him. *Luke. 1. 74.*

**Q.** How will God be serued?

(32

**A.** After his wil reuealed in his word. *Deut. 12.*

**Q.** How many things doth the word teache vs?  
 principally

## Christian Religion.

principally ?

A. 4. Obedience to the commaundements.

Faith in Christ.

Heb. 3

Sacramentes.

12

Prayer.

Q. Into how many tables are the commaundements deuised ?

A. Into two. *Exod. 31. 18. 34. 1.*

Q. What doth the first table concerne ?

A. Our dutie to God conteyned in the fourte first commaundements. *Mat. 23. 37.*

Q. What doeth the second table concerne ?

A. Our dutie to our neighbor, conteined in the sixe last commaundements. *Mat. 23. 39.*

Q. In this order of the tables, that the dutie to God is set before our dutie to our neighbor, how many lessons doe you learne ?

A. 2. First, I learne to serue him before all thinges, and not to regard substance, nor nor life it selfe in respect of his glory. *Mat. 6. 33.*

*Exod. 31. 3. 2.*

Secondly if I render my dutie to God, I must do my dutie to my neighbour: for if I neglect it to my neighbour, whom I see daily, it is euident, that I doe so to God. *1. Iohn. 3. 14*  
*and 4. 20.*

Q. How many commaundements are there ?

A. Ten. God spake these wordes and sayd. &c.

B.

Q. 38

## The Summe of

**Q.** Is this a commaundement?

**A.** No, it is but a p[re]face or introduction to the commaundementes.

**Q.** How many lessons learne you out of it?

**A.** 3. First, in that is sayde, *God spake these wordes, and sayde: I learne that God is the autho[ri]ty of them.*

Secondly, in that he sayeth, *I am the Lords.* I learne that he is of might, maiesty, & power to punish the offenders.

Thirdly, in that is said, *Thy God which brought thee out of Egypt and bondage: I learne his mercede to them, that loue and seeke his will.*

**Q.** What is the first Commaundement, and summe of it?

**A.** Thou shalt haue none other Gods but me.

Wherein I learne to worship God, and him alone.

**Q.** In how many pointes standeth this worship?

**A.** 4 First, in louing god aboue al. *Mat. 10. 37*

Secondly, in fearing God aboue all. *Mal. 1. 6.*

Thirdly, in praying to God, & to none but him. *Mat. 6. 9.*

Fourthly, in acknowledging God to be the giuer of all thinges, and therefore to trust in him. *Act. 17. 25. 26.*

**Q.** How many things doe you learne in the se-

conde

## Christian Religion.

cond commaundement, *Thou shalt not make to thy selfe any graven image: &c?*

A. 3. First, that wee make no image of God. *Iohn. 1. 18.*

Secondly, that we make no image of any other thing, either to worship the image, or any other thing by it. *Exo. 34. 13. Iere. 2. 27. 10. 2.*

Thirdly, that we worshippinge not God after our fantasie, but as hee commaundeth. *Iohn. 4. 24.*

*Mat. 15. 9.*

Q. What is the third commaundement, and the summe thereof?

A. *Thou shalt not take the name of the Lord &c.* which summarily teacheth me to use the name of God with most high reverence, both in tongue and thought.

Q. How many lessons learne you in this commaundement?

A. 3. First, it is sinne and blasphemie to apply the name of God to enchauntment, sorcerie, cursing, or periurie. *Deut. 18. 10.*

Secondly, to sweare by creatures, is a setting of his name at naught. *Psal. 16. Iere. 2. 7.*

Thirdly, in our ordinarie communication, wee must neuer sweare. *Mat. 5. 34. Iam. 5. 12.*

Q. Tell me by whom we must sweare?

A. By God: for it is a part of his glorie, which he will giue to none other. *Deut. 6. 13. Psal*

## The Summe of

**Q.** In what causes, and where, is it lawfull to swear?

**A.** Where the glory of God is sought,  
**D.** the saluation of our brethren. *Ier. 4. 2.*

**D.** before a Magistrate. *Heb. 6. 16.*

**Q.** Which is the fourth commaundement, and the summe thereof?

**A.** Remember that thou keepe holy the Sabbath day. Wherein the Lord appoynteth, that his creatures should haue a time to rest, and serue him in.

**Q.** What must we doe vpon the Sabbath day?

**A.** Holy thinges.

**Q.** What are those holy thinges?

**A.** Hearing and learning the word of **G O D** preached, praying, receiuing of the Sacraments, and meditating vpon his creatures.

**Q.** What thinges must we not do?

**A.** Those thinges that necessarie doeth not compell, nor holinesse commaunde. *Esa. 58. 13.*

*Mat. 12. 3. 5. 11.*

**Q.** Who must keepe holy the Sabbath?

**A.** Thou, thy Sonne, thy Daughter, thy man, thy mayd, thy cattel, and the straunger.

**Q.** In the fifth commaundement, *Honour thy father and thy mother, &c.* what is meant by this worde Honour?

**A.** To honour, is to loue, feare, obey, & reuerence.

*Mat.*



## Christian Religion.

*Mat. 15. 4. 1. Tim. 5. 17.*

Q. What is meant by father and mother?

A. Our naturall parentes, the fathers of our Countrey, or of our houses, the aged, and our fathers in Christ.

Q. How is the blessing of long life given, when the disobedient live long, and the obedient and good for the most part die speedily?

A. The wicked live to their further vengeance, & the godly enjoy it so farre, as it shall be wel for them. *Deu. 5. 16. 1/a. 57. 1.*

Q. How many lessons learne you out of this commaundement, *Thou shalt not kil?*

A. 4. First, I learne to tie my handes, tongue, and countenance to peace, from fighting, quarelling, and mocking. *Mat. 5. 22.*

Secondly, it condemneth all anger in heart.

*Leu. 19. 17.*

Thirdly, he commaundeth to preserve life.

*Mat. 25. 35.*

Fourthly, he commaundeth to loue one another euen our enemies. *Mat. 5. 44.*

Q. Which is the seuenth commaundement, and the summe of it?

A. *Thou shalt not commit adulterie:* wherein he taketh order, that his institution of Patrimony might be mainteyned.

Q. How many lessons learne you out of it?

B 3

A. 4. First

## The Summe of

A. 4. First, God forbiddeth al adulterie and uncleannesse in our bodie. *Leu. 18. 24.*

Secondly, all vnpure thoughtes and lustes of the heart. *Mat. 5. 28.*

Thirdly, al vnchaſte behauiour, talke, songes, apparel, and pastime, that might entice vs to such vncleannesse. *Ephe. 4. 29. Ephe. 5. 3. 1. Theſ. 5. 22.*

Fourthly, he commaundeth vs to keepe our bodies chaſt, as the temples of the holy Ghost. *1. Cor. 6. 15.*

Q. Howe many things are forbidden in the 8. commaundement, *Thou shalt not steale?*

A. 3. First, all stealing and robbing. *Leu. 19. 11.*

Secondly, all desire of any mans goods wrongfully. *Ephe. 5. 5.*

Thirdly, all vnlawfull getting. *1. Theſ. 4. 6.*

Q. Howe many things are wee commaunded herein?

A. 3. First, to bee content with that portion which the Lord hath sent vs. *1. Tim. 6. 6.*

Secondly, that wee labour for our liuing. *1. Theſ. 3. 10.*

Thirdly, to bee helpfull to them that neede. *1. Tim. 6. 18.*

Q. How many lessons learne you out of the 9. commaundement: *Thou shalt not beare a false witnesse against thy neighbour?*

A. 4. First

## Christian Religion.

A. 4. First, we are forbidden to speake falsely in  
witness bearing. *Prou. 19. 5.*

Secondly, to lie, flatter or dissemble. *Ephes. 4.  
25.*

Thirdly, that we neuer backbite any man,  
*Psal. 15. 3.*

Fourthly, in priuate offences to say nothing of  
our brother, if by priuate admonition he may  
be worne. *Mat. 18. 15.*

Q. Which is the tenth commaundement, and  
what learne you out of it?

A. Thou shalt not couet thy neighbours house:  
Thou shalt not couet. &c. Whereby I learne  
that the motions of our heart separate from  
the loue of God, or our neighbour, though  
we neuer yeeld consent to it, is sinne *Rom. 7. 7.*

Q. Is any man able to keepe the commaunde  
ments?

A. No. *Rom. 3. 10. Iob 4. 18. & 15. 15.*

Q. What is the breach of the law?

A. Sinne. *Rom. 7. 7.*

Q. What is the rewarde of sinne?

A. Eternall death. *Rom. 6. 23. Deut. 27. 26. Gal.  
3. 10.*

Q. Shal I escape this death by the workes of  
the law?

A. No. *Luke. 17. 10.* For the law is the minister  
of death.

## The Summe of

**Q.** Sith the law both not iustifie but condemne,  
what profit hath a Christian by it?

**A.** First, it is a way for Gods children to walke  
in. *Psal. 1. 2.*

Secondly, it teacheth man not to trust to his  
owne innocencie. *Rom. 3. 4.*

Thirdly, it pulleth downe the pride of man, and  
humbleth him before God. *Rom. 3. 19.*

Fourthly, it is a schoolmaister to Christ. *Gal.  
3. 24.*

**Q.** As you haue shewed me the profit of the law,  
so tell mee why we shoulde doe good workes,  
sith they doe not saue?

**A.** First, to shewe our loue to God our father, in  
walking as becommeth his children. *Ioh.  
14. 15.*

Secondly, to shewe our loue to our selues, ma-  
king thereby our election certaine to our  
selues. *3. Pet. 1. 10.*

Thirdly, to winne our brethren to Christ by our  
godly life and conuersation. *Mat. 5. 16.*

*1. Pet. 3. 1*

**Q.** How many thinges are principally to be  
considered in good workes?

**A.** First, that they be ruled by the line of  
Gods worde. *Ephes. 2. 10.*

Secondly, that they proceede from a heart pur-  
ged by sayth. *Rom. 14. 23.*

**Q.** By

## Christian Religion.

**Q.** By what meanes shall I escape death?

**A.** By fayth in Christ. *Rom. 3. 28.*

**Q.** What is fayth?

**A.** A full perswasion and stedfast assurance.

*Rom. 8. 38. 39.*

**Q.** Where is it planted?

**A.** In the heart. *Rom. 10. 9.*

**Q.** Upon what is it grounded?

**A.** Upon the promises of God. *Rom. 4. 3. 12.*

**Q.** By whom is fayth wrought in man?

**A.** By the holy Ghost. *Eph. 3. 16. 17.*

**Q.** Upon whom must faith be setled and stayed?

**A.** Upon Christ Iesus. *Gal. 3. 2. 6.*

**Q.** What profite haue we by this?

**A.** I am assured that all the benefites of Christs passion, and his righteousnesse, are as surely mine, as if I had wrought them my selfe.

*2. Cor. 5. 21.*

**Q.** How many articles are there of the fayth, and which are they?

**A.** Twelue. *I beleene in God the father. &c.*

**Q.** How many things do the articles set down?

**A.** 4. First, concerning God the Father, in the first article.

Secondly, concerning God the Sonne, in the fixe articles.

Thirdly, concerning God the holy Ghost, in the right article.

## The Summe of

Fourthly, concerning Gods people called the Church, in the foure last.

**Q.** Howe many thinges doe you learne in the first article, *I beleene in God the Father almightie, maker of heauen and earth?*

**A.2.** First, that God is my Father, and I am his childe. *Iohn. 1. 12. Gal. 3. 26.*

Secondly, hee being almightie, maker of heauen and earth, and I his childe, shall lacke nothing. *Rom. 8. 37.*

**Q.** What learne you out of the second and third articles :

2. *And in Iesus Christ his onely Sonne our Lord:*

3. *Which was conceyued by the holie Ghost: Borne of the virgin Marie?*

**A.2.** First, in these wordes, *His onely Sonne our Lord, which was conceived by the holy Ghost,* I learn that he is god. able to beare whatsoever is due for our sinnes. *Lu. 1. 35. Iob. 3. 16.*

Secondly, in that hee was *Borne of the virgin Marie,* I learne that he was readie to suffer whatsoever was due. *Rom. 1. 3, Heb. 2. 14.*

**Q.** What learne you out of the fourth article, *He suffered vnder Pontius Pilate, was crucified, dead, buried, He descended into hell?*

**A.2.** First, the passiō that he suffered in body, for the redemptiō of my bodie: namely, that vnder Pontius Pilate he was nailed to a crosse, died

## Christian Religion

died and was buried. *Mat. 27. Gal. 3. 14.*

Secodly, the passion that he suffered in soule, for the deliuerance of my soule: namely, that hee descended or humbled himselfe vnto the tormentes of hell for our saluation. *1/47. 35. 10.*

*II. 12. Luke. 22. 44. Mat. 27. 46.*

Q. What learn you out of the fifth article, *The third day he rose againe from the dead?*

A. 3. First, that he is risen, and hath overcome death and hell for my iustification. *I. Cor. 15. 57. Rom. 4. 25.*

Secodly, I learne to rise fro sinne, & to delight in righteousnesse. *Rom. 6. 4. Col. 3. 1.*

Thirde, by his rising, I am assured that my bodie shall rise againe. *I. Cor. 15. 16.*

Q. What learnest thou by the sixth article, *He ascended into heauen, and sitteth at the right hand of God the Father?*

A. 3. First, his ascention is a pledge to me, that I likewise shal ascend after him. *Iohn. 14. 3.*

Secodly, hee being ascended, maketh prayer for me. *Rom. 8. 34.*

Thirde, by his sitting at the right hand, (which signifieth the power of God) I beleue that all power is giuen him. *Mat. 28. 18. Ephe. 1. 20.*

Q. What learnest thou out of the seventh article, *From thence, &c?*

A. 2 first

## The Summe of

A. 2. First, I learne, to my comfort that he that  
is my Saviour, shall be my iudge. *Iob. 19. 25.*  
*Mat. 19. 28.*

Secondly, to the terrour of the godlesse, that he  
shall be their iudge, whom they haue refused &  
despised. *Mat. 23. 41. 2. Thes. 1. 8. Leu. 1. 7.*

Q. What learne you out of the third part, being  
the eighth article, *I beleue in the holy Ghost?*

A. 2. First, I beleue the holy Ghost to be God  
who doth assure me, that I am Gods child,  
and that all Christs benefites are mine,  
*Rom. 8. 16.*

Secondly, hee maketh time to die in me, & li-  
ueth me vp to holinesse of life. *Ephe. 4. 23.*

Q. What learne you out of the 9. article, the  
first of the fourth part: *The holy Catholike  
Church, the communion of Saintes?*

A. 2. First, that God hath an vniuersall Church  
in all places of the worlde, and at all times.  
*Mat. 23. 19. Act. 10. 34. 1. King. 19. 18.*

Secondly, that in the same there is a fellowship  
of Saintes, of true saythful people, at which  
the Lorde knoweth, of which number I be-  
leue my selfe to be one. *Ephe. 5. 26.*

Q. What learne you out of the tenth article,  
*The forgiveness of finnes?*

A. 2. First, I beleue that Christ hath suffered  
whatsoever was due for my finnes. *1. Ioh. 32.*

Secondly



## Christian Religion.

Secondly, my sinnes being forgiven freely, shal  
never be layde to my charge againe. *Iere. 31.*

*34. Luke. 5. 18.*

**Q.** What learne you out of the 11. and 12. arti-  
cles: *The resurrection of, &c?*

**A.** First, that my bodie shal rise from the earth.

*1. Thes. 4. 14.*

Secondly, it shal rise a glorious bodie. *1. Cor.*

*15. 42. Phil. 3. 21.*

Thirdly, my bodie being risen a glorious body,  
shall live with Christ for ever in his king-  
dome. *1. Thes. 4. 17.*

**Q.** By what meanes or wayes doe we attayne  
this faith?

**A. 2.** First, by an ordinarie and playne way, the  
bearing of the word preached. *Rom. 10. 17.*

*Gal. 3. 2.*

Secondly, by the wonderful and secreete infull-  
on of Gods spirite.

**Q.** By what meanes is this faith maintayned  
and strengthened in vs?

**A. 4.** First, by the worde preached.

Secondly, by the Sacraments.

Thirdly, by discipline.

Fourthly, by prayer.

**Q.** What is a Sacrament?

**A.** A signe that may be seene, of grace that can-  
not be seene.

**Q.** Howe

## The Summe of

**Q.** How many Sacraments are there?

**A.** Two: Baptisme, and the Lordes Supper.

**Q.** In Baptisme, which is the signe that may be seene?

**A.** Water. *Iohn. 1. 26.*

**Q.** Which is the grace that cannot be seene?

**A.** The washing away of sinnes by the blood of Christ. *1. Iohn. 17.*

**Q.** In the Lordes Supper, which is the signe that may be seene?

**A.** Bread and wine. *Mat. 26. 26, 27.*

**Q.** Which is the grace, that cannot be seene?

**A.** The boode and blood of Christ. *1. Cor. 10. 16.*

**Q.** To the strengthening of our faith, how many things do you principally learne by Baptisme?

**A.** 1. First, as water washeth away the filthynesse of the flesh: so the blood of Christ doeth washe away sinne from my soule. *Mark. 1. 4.*

Secondly, I am taught to rile to newenelle of life. *Rom. 6. 4.*

**Q.** For the strengthening of your faith, how many things do you principally learne in the Lordes Supper?

**A.** 2. First, as by the hande and mouth, my body receiveth bread and wine, so by faith, my soule doth feede of the bodye and blood of Christ

## Christian Religion.

Christ. *John. 6. 35.*

Secondly, all the benefits of Christs passion, & his righteousness, are as surely sealed by it to be mine, as if my selfe had wrought them  
*Rom. 4. 25.*

Q. Is the bread and wine turned into the bodie and blood of Christ?

A. No. For if you turne or take away the signe that may be seene, it is no Sacrament. A.

Q. Going to the Supper of the Lorde, what ought a man to doe principally?

A. Examine himselfe. *1. Cor. 11. 28.*

Q. Why ought a man to examine himselfe?

A. 2. First, because the unworthy receiver is guiltie of the bodie and blood of Christ. *1. Cor. 11. 25.*

Secondly, because hee prouoketh the Lorde to wrath, and so eateth and drinketh his owne damnation. *1. Cor. 11. 29.*

Q. Whether may fooles, mademen, or childre be admitted to the Supper of the Lorde?

A. No. For they cannot examine themselves. *1. Cor. 11. 28.*

Q. In howe many things ought a man principally to examine himselfe?

A. 3. First, whether he hath faith or no.

Secondly, whether he be defiled with his sinnes, & both detest and abhorre them.

Thirdly

## The Summe of

Thirdly, whether he hath sought reconciliation  
with them, to whom he hath given offence.

**Q.** God knoweth before we aske, what wee  
neede, so that he need not to be put in minde,  
he is not slouthful, that he neede to be stirred  
vp, he hath appointed in his providence what  
he wil bestow, how, and when: therefore why  
should we pray?

**A.** First, to stirre vp our selues to seeke him.  
Secondly, to exercise our selues in meditating  
vpon his promises.

Thirdly, that wee may discharge and vnload  
our cares into the bosome of God.

Fourthly, that we may testifie to our selues, and  
to others, that wee hope and aske for all good  
from God alone.

**Q.** What many thinges ought we to be careful  
of in prayer?

**A.** First, that we pray to God through Christ.

*Iohn. 14. 13.*

Secondly, that we bee inwardly touched with

that we may for. *Rom. 8. 16.*

Thirdly, that they be grounded vpon Gods pro-

misses. *Iohn. 5. 14.*

Fourthly, that wee bee not wearie of prayer,

*Luke. 12. 37.*

Fifthly, that wee pray according to that rule,

which God himselfe giueth. *Mat. 6. 9.*

**Q.** Rehearse

## Christian Religion.

**Q.** Rehearse the Lordes prayer.

**A.** *Our father which &c.*

**Q.** How many principall partes are there of this prayer?

**A.** 3. First, a perswasib to prayer in these words,  
*Our father which art in heaven.*

Secondly, the summe of prayer contained in the sixe petitions.

Thirdly, an assurance of that we pray for, contained in the conclusion, *For thine is the kingdom &c.*

**Q.** What perswasions haue you in those firste words, *Our father which art in heaven?*

**A.** 3. First, he is a father, & no tirāt to be fled frō

Secōdly, he is our father, & therefore loueth vs.

Thirde, heauen is his throne, and therefore is he able to helpe.

**Q.** Howe many thinges doe the sixe petitions principally concerne?

**A.** 2. The first concerneth the glorie of god, contained in the first three petitions.

The second concerneth the necessitie of man, set downe in the last three.

**Q.** In the first petition, *Hallowed be thy name,* what doeth this word *Name* signifie?

**A.** It signifieth his power, which cōprehendeth his mercie, wisdome, iustice, prouidence.

**Q.** What is meant by this worde *Hallowed*?

**C.**

**A.**

The luttme of 10

A. A be we reuerence to be yoe deducd his nature

Q. What pray you for in this petitions

A. That the maiestie of God may be reuerenced  
by me and all men.

Q. How many things pray you for in this petition,  
*Thy kingdome come*

A. 1. First that he may reigne in our hearts by  
the scepter of his word.

Secondly, & by his holy spirit he wil gauerne us

thirdly, & al our lusts may be ouerthrowen

Fourthly, that he wil finish soone these dayes of  
sinne, & take vs to his kingdome of glorie.

Q. How many things pray you for in this petition,  
*Thy wil be done in earth as it is in heauen*

A. 2. First, that our wils which are corrupt, may  
be pulled downe.

Secondly, that Gods wil, which is most iust,  
may be exalted.

Q. How many thinges doe you pray for in this  
petition, *Giue vs this day our daily bread*

A. 3. First, that God who gaue vs life, would be  
preserue it.

Secondly, that he would direct vs to vse those  
meanes that be lawfull for preseruing it.

Thirdly, that he would giue vs contented minds,  
with that estate he placed vs in.

Q. What is ment by this word *Bread*

A. All things necessary for the maintenance of  
this life.

Q. What

## Christian Religion.

**Q.** What needs the rich man daily to pray for  
double bread: who hath enough in store for  
many peeres? (Helfe.

**A.** First, he is to pray for the poore, as for him.  
Secondly, his substance and dainties shall doe  
him no good without gods blessing.

**Q.** How many thinges doe you pray for in this  
petition. *Forgive our offences* (Helfe.

**A.** 2. First, that God would forgive vs our tres-  
Secondly, that wee may bee directed by him to  
forgiue one another.

**Q.** How many lessons learne you out of it?

**A.** 4. First that all men are sinners.  
Secondly, mā must seeke for forgiuenesse, for he  
cannot satisfie.

Thirldy, none can forgiue sinnes but God.

4. To the enuious man there is no forgiuenes.

**Q.** In this fifth petition, *Lead vs not into temp-  
sation but deliuer vs from euill*, what is meant  
by *Lead into temptation*?

**A.** To be deliuered body and soule to *Sathan*.

**Q.** What is meant by *euill*?

**A.** The Diuell and sinne.

**Q.** What pray you for in this petition?

**A.** We pray that we be no further tempted, that  
God giue vs power to beare, and not succumb.

**Q.** What learne you in this?

**A.** 4. First, that all Christians are in warres, &



## The summe of

haue neede to watch.

Secondly, we are all weake: and haue need of helpe.

Thirde, that Satban can doe nothing, vntill God geue leaue.

Fourthly, the Loyde is our deliuerer from all temptations.

Q. How many things learn you out of the conclusion, *Thine is the kingdome, the power, and glory, for ever and ever?*

A. 3. First, these wordes doe kinde our hearts, to desire the gloire of god.

Secondly, to ground vpon none but god.

Thirde, that his kingdome is mightie and everlasting,

Q. What meaneth this word, *Amen?*

A. It signifieth, *So be it or So it shalbe:* first the wing a fervent desire to haue that I aske.

Secondly, it is an assurance to my conscience, that I shall haue that I aske.

Q. Where find you the like examination of the people, after they haue been taught?

A. I find that our Saviour Christ, after he had taught, did againe examine them, howe they had professed, and in examination did teache them further, in *Mat. 13. 51.* and the *16. 13. 14. 15. 17.* and the *17. 25. Iohn. 6. 5*

FINIS.



A prayer vsed after Carechising in the  
Euening

**W**E heartily thanke thee, O merciful fa-  
ther, for that thou hast bestowed the in-  
estimable treasure of thy holpe woorde vpon vs  
most vile and sinneful wretches. And sith it is  
not in him þy placeth, nor in him þy watereth, but  
in thy merciful hand, to mortifie our sinful lusts,  
and to create new heartes in vs: we beseech thee  
so to order & direct vs, that we proue not like þy  
greene figge tree flourishing without fruit, nor  
be of the number of those hypocrites, which with  
tongue can say, Lorde, Lorde, in thy name can  
prophecie, cast out diuelles, and doe many great  
woorkes, and yet are condemned for wicked,  
because their heartes are not right: As like  
to them, whiche are swete and garnished: but  
emptye, wherunto the vncleane spirit returnes  
with seuen worse than him selfe, and so our end  
be worse then our beginning: But goe with vs  
with thy spirit, that in heart we may loue & feele  
thee, and in body and soule obey and serue thee  
in righteousness and holinesse all the dayes of  
our life. And heere we offer vp vnto thee our  
selues, our soules, our bodies, our liues, and al  
that we haue, in assurance, that that cannot  
perishe, which is committed to thee. Take vs  
into thy hande, and keepe vs this night; that  
our

*A prayer.*

our bodies may sleepe, & our soules may watch  
for the coming of thy sonne Christ, that so both  
our bodies and soules may bee the more apt and  
the better able to serue thee, in that estate and  
calling, wherein it shall please thee to place vs.  
As we pray for our selues, so we beseech thee to  
looke with fauour vpon the whole Church,  
increase the number of thy children graunt thy  
Gospel a free passage, comfort the comfortlesse,  
rayse vp them that are fallen, and strengthen  
them that stand, that they fall not, haue mercie  
vpon this Realme. long continue thy ble-  
ssings of peace and quietnesse towarde vs, and  
remoue farre from vs all lettes and hinderan-  
ces of the same. Gouverne the heartes and the  
lumpes of all Magistrates, that they may not  
lifer by themselves in vaine glorie to please them-  
selues, but that they may apply the authoritie  
which thou hast giuen the, to the advancement  
of thy glory, for the comfort of thy children,  
and the terror of thine enimies. And sicke the  
continuance of our peace (in these our dayes)  
next vnder thee, consisteth in the preservation  
of our Queen, blesse vs with her, and blesse her  
with all giftes fitte for so high a calling: and  
whosoever shall attempt, deuise, or conspire ought  
against her Maiesties person, crowne, dignity,  
and royall estate, we beseech thee in mercie to

*A prayer.*

convert them speedily, or in iudgement to con-  
found them, that we may vnder her leade a quice  
and a peaceable life in al godlinesse, & honestie.  
Counsel the counsellors, order the nobles, direct  
the magistrates, institute the ministrie guide, &  
gouerne the whole body of this common wealth,  
that wee may ioyne together in humblenesse of  
heart, and vnitie of mind to seeke y<sup>e</sup> glozy of thy  
name, the increase of thy kingdome, the establi-  
shing of thy trueth, the rooting vp of sinne, the  
maintenante of vertue, & the long continuance  
of the prosperous estate of this common wealth.  
Haue mercie vpon them that be in affliction in  
bodie or in minde, namely our bretheren, which  
suffer for the testimony of a good conscience, et-  
her in Fraunce, Flaunders, or vnder any other  
tyrant, allwaie their sorowes, & mitigate their  
miseries speedily, if it be thy will, or arme them  
with patience, to abide such triall as thou shalt  
lay vpon them. Let their examples teach vs to  
humble our selues vnder thy ha<sup>d</sup>, knowing that  
thou canst turne our prosperitie to aduersity, our  
pleasure to payne, our peace to warres, health to  
sicknesse, & life to death, when thou shalt thinke  
good: the hearts & the hands of the Protestants &  
the Papistes are as ready with their swordes to  
peare our sides, & with their knives to cut our  
throates, & our sinnes are as ripe to prouoke thy  
wrath

*A prayer.*

wrath, saue that in mercie thou vdest spare vs, &  
w thy mighty hand doest hold them back from  
exacting their bloodie desire. Forgiue vs our  
sinnes, & continue thy mercie towards vs: But  
if it be thy will, to deliuer vs into their handes,  
thy wil be fulfilled, and whatsoeuer become of  
our goods, body or life, wee beseech thee p with  
patience wee maye possesse our soules, and in  
cōstancie continue thy chilozen to our liues end,  
that at our last breath, we may peeke our soules  
into thy hande: for thou O Lord God of truth  
hast redeemed them. For these things, and what  
else thou knowest needfull for vs, or thy whole  
Church, this night or any time of our life here-  
after, we sue to thee in the name of thy Sonne  
Christ, saying as he hath taught vs:

*Our Father, &c.*

O Lord increase and strengthen our faith, & graunt  
vs a perfect continuance therein to our liues end, wherof  
we make our humble confellio, saying, I beleue in God &c.  
If any of the household offend the holy immortall God they  
are admonished by their fellows: if admonition serue  
not, the maister is made paine to it,

Psal. 101. 6. Mine eyes shalbe to the faithfull of the  
land that they may dwell with mee; he that walketh in a  
perfect way, he shall serue mee,

7. There shal no deceitfull person dwell within my house,  
he that telleth lies, shal not remaine in my sight.

FINIS,



[illegible]